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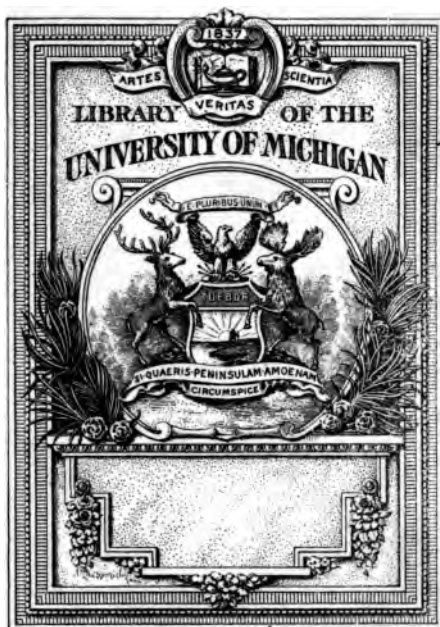
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Smith, Matthew Hale

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**The Bible, the Rod, and Religion, in
Common Schools.**

THE ARK OF GOD ON A NEW CART:

A SERMON, BY REV. M. HALE SMITH.

REVIEW OF THE SERMON,

BY WM. B. FOWLE, PUBLISHER OF THE MASS. COMMON SCHOOL JOURNAL.

STRICTURES

ON THE

SECTARIAN CHARACTER OF THE COMMON SCHOOL JOURNAL,

BY A MEMBER OF THE MASS. BOARD OF EDUCATION.

CORRESPONDENCE

BETWEEN THE

HON. HORACE MANN, SEC. OF THE BOARD OF EDUCATION,

AND

REV. MATTHEW HALE SMITH.

BOSTON:

REDDING & CO., 8 STATE STREET.

1847.



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TO THE READER.

I have been unexpectedly called to a discussion of the subject matter of this pamphlet. I have been publicly, repeatedly, and officially assailed, on account of some positions I have assumed in relation to religion and irreligion in common schools. Those who complain, speak, as the reader will perceive, in their own words. I make such defence as I think the occasion demands. I leave the matter to the judgment of those who have great interest in the right teaching of the young — the Christians and patriots of the Commonwealth.

M. H. S.



THE BIBLE, THE ROD, AND RELIGION,

IN

COMMON SCHOOLS.

FROM THE BOSTON RECORDER, OCT. 15, 1846.

THE ARK OF GOD ON A NEW CART.

[The following discourse contains an expose of the present moral condition of this city. Some may think that it presents too dark a picture, but the question is, "is it true?" Let any one go through our city and see our gambling establishments, grogshops, theatres, Sabbath desecration, courts of justice, jails and penitentiaries, and he will not doubt the correctness of these statements. In view of all this, the question that presses itself upon the conscience of every good citizen is, What can be done to stay the further progress of this plague?

This sermon was called out by a public meeting held in Faneuil Hall, to consider the morals of Boston. The crowd upon its first delivery was so great that a large number were unable to gain admittance. At the earnest request of many, it was repeated to a large congregation last Sabbath morning.—Eds.]

**INCREASE OF INTEMPERANCE. CRIME AND JUVENILE DEPRAVITY —
ITS CAUSE AND CURE. A Sermon preached before the Church
and Society of the Pilgrims, in Boston, Oct. 10, 1846.**

BY MATTHEW HALE SMITH.

II. SAM. vi: 3. "And they set the ark of God upon a new cart."

King David sent chosen men to bring the ark of God from its resting place to Hebron. Positive legislation had been given by Jehovah in respect to the removal of that symbol of his presence. Uzzah and his associates took counsel of their own wisdom, and resolved to do the work of God in their own way. The ark was put upon a new cart, instead of being borne on the shoulders of the priests of God. On its passage, the ark jostled; Uzzah reached forth his hand to keep it steady. God smote him because he violated positive law, and he died before the ark. His motive may have been good, but **A RIGHT THING MUST NOT BE DONE IN A WRONG WAY.** So this history, so all experience, teach.

All men are sinners; the results of a depraved nature are daily developed. To purify men, to roll back the flood of guilt, to elevate our race, has been the desire of many hearts. Some lean upon Divine Wisdom; many philanthropists lean on their own, and in their opinion, superior wisdom. Much has been attempted during the past twelve years, and little done. Indeed, society is — like the woman in the gospel who, after a sickness of twelve years, had spent all her living, — "no better, but rather the worse." The increase of crime, of all forms and degrees, is apparent and alarming.

I. CRIME IS ON THE INCREASE.

1. This is seen in Sabbath desecration. It is more bold; in it there is more of defiance than usual. You see this in the open shops; in the exhibition of statuary, falsely called religious; in Sab-

bath newspapers, thrown with great impertinence into the doors of Christian people upon the Sabbath. You see it in the very tone of those presses which are professedly the guardians of the morals of the city. One paper at least, started and sustained on moral grounds, pledged to oppose theatres and support the observance of the Sabbath, has so far presumed upon such a change in public sentiment, as to advertise theatres, which in the opinion of many are cause and effect of crime, and has also commended this recently established Sabbath newspaper without one word of rebuke.

2. It is seen in the increase of intemperance. Places for the manufacture of drunkenness increase. The business is more openly conducted, and in defiance of law. Bands of music are among other attractions to call multitudes to those avenues of hell. The records of our courts prove that intemperance increases. Pledged men relapse. The pledge seems to have lost its power. Years of toil and sacrifice are lost. And the burning, fiery flood seems to have broken its bounds, and is with fearful surges gaining upon us every hour.

3. Depraved men were never bolder than now. Our judges, who are not alarmists, who are not orthodox, say so. Murders, robberies, housebreaking, are deeds of daily occurrence. Highway robbery in the streets of Boston at 10 and 11 o'clock at night, is not uncommon. Few feel safe; few leave their homes at dark without some fear.

4. Boys and youth are increasing in boldness and crime. This is one of the most startling developments of this age. A large proportion of our criminals are boys, lads and youth. They steal, they rob, they burn, they kill. It has been officially announced that the House of Correction *is full*. Soon the same will be said of the State's Prison. Such is the true state of the case. We ought to look at it as it actually is.

II. THE CAUSE.

Many attribute all this evil to rumselling. I do not. I believe if all rumselling to-day was checked by a stringent law, the depravity that now abounds would find another outlet. The cause lies back

of that; it sustains that. The boldness and success of that business, finds a support in the same causes which increase crime.

1. Why does intemperance increase. I answer. Temperance has been divorced from religion, and has lost its power. It has been made the handmaid of impiety. In the house of its friend it has been wounded. The tree has been girdled by those who have sat under its shade. At the door of professed friends, much of this evil will be found. The cause of temperance in this country began in principle and in the fear of God. While God was acknowledged, wonders were wrought. The cup was banished, and habits and customs, riveted by years, gave way in a day. But the cause has changed hands, and its tone and temper have gradually but surely changed. Old friends and tried have been pushed back; and by insolence, censoriousness and denunciation, they have been assured that they were no longer needed in the field. Under the plea of no sectarianism, a Universalist preacher would be allowed to go the whole length of his creed, and *tell all that he believed* about the evils of drunkenness; while another man that believed more than he, who believed that the drunkard would go to hell, would be cut short in his speech, because he was sectarian. I have known a speaker called to order, in a so-called temperance meeting, because he repeated the text, "No drunkard shall inherit the kingdom of God." Temperance has been identified with Sabbath desecration. Washingtonianism has been called Christianity, and said to be gospel enough for men. It has been substituted for the preaching of Jesus Christ upon the Sabbath. Crowds have been collected upon church steps during divine service, and gatherings held in the streets and on the wharves, during the hours of public worship. Meetings are held on Sabbath evening on the principle of a shilling theatre, to which admittance is gained at 12 1-2 cents per head, to hear glees, jokes and noise.

The cause has been divorced from religion; and yet the leaders of this movement affect to be surprised that clergymen and churches stand aloof from the present organization. At a public meeting in Faneuil Hall last week, a public rebuke was administered to the

clergy of the city, for their want of boldness. But do these men suppose that the friend of religion will endorse this yoking of temperance and impiety together? and that when the alternative is, intemperance or Sabbath desecration, they will hesitate one moment which to choose? Intemperance destroys the *man*; Sabbath desecration the *nation*. These people need not be told that we are unwilling to help cast out one devil, if the only thing to be gained is the introduction of seven others more wicked than he.

It is not true that the many stand back, who once were active, because they are afraid of their popularity. The ministry and the church, in the infancy of the cause, before public favor was secured, when there was something to be afraid of, when some sacrifice and toil were necessary, were not afraid to speak and suffer for humanity. Nor do I believe the love of gain lies at the basis of this unwillingness to act. That men will sell rum while it is profitable so to do, I have no doubt. But it is not true of the citizens of Boston, that they love gain more than principle. Let them know what humanity demands, and they will respond to that demand. The spirit of Hancock yet lives. When it became necessary to burn Boston, as it was thought, to save the country, Hancock assured his friends that such an act would leave him in poverty. But, said he, if the country demand the sacrifice, let the torch be applied. To other causes you must look.

You must divorce the temperance movement from impiety. It must cease to be a platform on which reckless persons can insult religious institutions; and cease to be an engine by which evil men can assail the good. You must come back to principle. Till then, temperance must languish; intemperance triumph. There is not moral power enough in evil men to sustain a good cause. Satan cannot cast out devils.

2. Why does crime increase? I reply, the harvest has come. The seed was sown long since; the fruit is legitimate: it was predicted and expected. For some years there has been a growing sympathy with crime, and crime has kept pace with it. We live in an age in which that sympathy is organized to stand between the

villain and his punishment. The fruit of this sympathy is seen all around us. We have a pale, gaunt, sickly humanity. It hovers over the cells of the infamous. A moderate criminal enjoys but little of its favor; but one of the desperate class will be deluged with it. It will be in waiting for him at his cell before he enters it; in the court it will, if possible, hinder the process of justice. The poor, the deceased, the victim, are forgotten. But the vile are cared for. Men who were never visited in their innocence, become martyrs in their guilt. Let blood be upon their hands, and they will lack neither society nor sympathy. Bad men know this. They know how hard it is to get convicted; how easy it is to obtain a pardon. Thus law is weakened. Its execution is difficult. Restraint is lifted up. Crime is encouraged. If a man kill his wife, his brother, or his mistress, he is in little danger. It will be proved that he had a sudden fit of insanity; or, if that be too stale, a sudden fit of somnambulism. He will be let loose to seek another victim. We shall soon have among us a paradise for rogues; desperate men will be invited to our homes, with ample assurance of sympathy and protection from such philanthropists. Soon men will be compelled to wear arms, to protect themselves; this they will do, if law does not protect them. At the door of this non-resistance, no capital punishment, no Sabbath, no ministry, no church, no law philanthropy, sickly and miserable as it is, lies this increase of crime, so apparent, so awful. A man in New Hampshire under sentence of death, admitted that when he committed murder he believed that capital punishment was abolished!

3. Cause of juvenile depravity. The root of much of this evil is found in the absence of good home instruction; and in the attempt made by those who have influence over the young, to mend the legislation of God. Modern reformers have taken the education of youth under their special care. Men, wise above that which is written, have made common schools the theatre of their experiments and labors. The end is worthy of the toil. Throwing themselves across the word of God, they practically oppose its lessons. They deny the propriety of an early religious training; they ridicule, as

well as forbid, the use of the rod. They would take the Bible away from our youth, save such portions as they may think proper to place in their hands.

An effort has been made, and that too with some success, to do three things with our common schools. 1. To get out of them the Bible and all religious instruction. 2. To abolish the use of the rod, and all correction, but a little talk. 3. To make common schools a counterpoise to religious instruction at home and in Sabbath schools. The Board of Education in Massachusetts has aided in this work in two ways. 1. By allowing an individual, under the sanction of its authority, to disseminate through the land crude and destructive principles, principles believed to be at war with the Bible and with the best interests of the young for time and eternity. 2. By a library which excludes books as sectarian that inculcate truths, which nine-tenths of professed Christians of all names believe, while it accepts others that inculcate the most deadly heresy — even universal salvation. We ask not that religion shall be sustained by law; but we do ask that impiety and irreligion shall not be supported by the state. When religious and intellectual culture are divorced, is it strange that we have a harvest of crime? When, under the sanction of the highest powers, punishments are ridiculed as well as denounced, is it strange that the arm of parental authority is weakened, and the master finds his law without a penalty? Is it strange that our juvenile courtesy, is of that Doric sort which expresses itself in "Yes and No," "I will and I won't?" Is it strange that we have such a harvest of rebellion and crime? One of the reformers of this day said in a lecture in New York, that he had no hope of the clergy, none of the church; but his hope was in the lyceum and the common school. Before the lyceum last winter, in this city, a course of atheistical lectures were given. We see what is to be done with the schools, and what the hope is. Soon Christians will have to consider the question, whether a mere intellectual education with no moral basis is worth the having? Already the question has been before the Presbyterian church of the United States, whether the time has not come when they must establish

schools of their own, in which moral training shall be blended with intellectual, and the Bible be allowed in schools.

From causes such as I have named, has this harvest of crime sprung up. And while we boast of our common schools as the glory of our land, let us beware that they do not become our shame. Even now, in our best schools in this city, insubordination and licentiousness abound. They are developed in the circulation of obscene French prints in school, and in the efforts of girls in school to corrupt their associates. The boys and girls, some of them, have a room in this city, furnished with all that panders to base and wicked passions, where youth of both sexes, belonging to public schools, assemble at night. We shall see more developments; fruit will follow such labors, that tears of blood and years of toil will not remove. No effort is now spared to corrupt our youth. Base women, as they trade in stores, boldly thrust their cards of invitation into the hands of young men, and personally invite them to walk with them the road to hell.

Christians have a work to do in New England, as well as in Italy and the West. If New England is not kept sound, the hope of the world is gone. Men may be frightened at the moral condition of society, and hold mass meetings for months to give utterance to their fears; they may fill Faneuil Hall with resolutions, still intemperance and crime will continue to grow upon us, till religion and principle, as given in the word of God, shall guide moral movements and direct their aim.

I speak for no one but myself. I am no one's organ. But I know I speak the sentiments of thousands in our city and country. Let us try our ways, and turn to the Lord.

REVIEW OF THE SERMON, IN THE BOSTON COURIER, OCT. 27, 1846.

 BY WM. B. FOWLE,

Publisher of the Massachusetts "Common School Journal."

[I owe an apology to those into whose hands this pamphlet may fall, for permitting so foul a production to soil its pages. But as it is the only Review I have seen,—and coming from the Publisher of the Common School Journal, the co-associate in that paper, with the Hon. Secretary of the Board, it seems fitting that this semi-official Review should follow the Sermon. It answers another end. Its author is identified with the "Reform party," as it is called; he has been years connected with efforts to make common schools what they ought to be; his style and language show what the intercourse between gentlemen will be when all the children of the State shall reach the elevation on which he stands. I have spoken in my Sermon of a peculiar sort of courtesy, that is growing up in schools. I offer the subjoined as a specimen of that courtesy which is more Doric than decent.]

THE REV. MATTHEW HALE SMITH.

TO THE EDITOR OF THE COURIER:

The last Boston Recorder contains a sermon by the person whose name is placed at the head of these remarks. The text is—"And they set the ark of God upon a new cart." [II Sam., vi. 3.]

We have rarely read such a tissue of impudence and ignorance, as this reverend preacher has woven into what he calls a sermon. He maintains, in the first place, that all that has been done to reform society in the last twelve years, has made society "no better, but rather the worse." Crime, he says, is on the increase—and this

is seen in desecration of the Sabbath, in the increase of intemperance, in the boldness of offenders, and in the increasing proportion of young criminals. Now it seems to us that the man who asserts that the world, on the whole, is growing worse, must be a knave, or an idiot, or both. If our common schools, and our Sunday schools, our churches, and our revivals, our Bible societies, and missionaries, our charitable institutions, and our benevolent societies, do not enable the world "to hold its own," then Christianity is a farce, and the Rev. Mr. Smith, being one of the actors, is a knave for endeavoring to keep it up. On the other hand, if millions have been redeemed from the destroyer by Father Matthew and his fellow laborers here and elsewhere; if crime rarely escapes undiscovered and unpunished; if even half that we are told of the blessed effect of missions and of Sunday schools is true; if such sermons as this of the preacher are considered more suitable exercises for a Sabbath evening, than a lecture on temperance, which he condemns—and yet the reverend preacher does not know this—then he is a very ignorant man. When our Savior was asked to rebuke certain, who cast out devils in his name, but were not his disciples, he refused to do so, on the ground that those who co-operated with him must be let alone, if not encouraged. But the reverend preacher, speaking of the Washingtonians, says they cast out one devil, to introduce seven others more wicked; and all these seven are the desecration of the Sabbath by holding temperance meetings on Sunday evening, and nothing more. He wishes the temperance movement to go back where it was before the Washingtonians took hold, viz., into the hands of the clergy, whom he would have us consider the ark of God, not to be touched. And yet, who does not know that this ark cried out for help, and called and welcomed the Washingtonians to the rescue? If there was any crime in putting the ark into "the new cart," the preacher is the Abinadab, and before we have done with his sermon, we may show that he, and not the ark, should have had the ride in a cart.

The reverend reviler calls upon the Prison Discipline Society, the abolition of capital punishment, and all others who would ameli-

orate the criminal code of our State, and make it one degree milder than that of the Hebrews, although by that, if we mistake not, a renegade was to be stoned. We know not why a professed preacher of the gospel of peace and good will to men, should be so blood-thirsty, and so determined to have life for life, and eye for eye, but we are compelled to believe that it arises from a want of that change of heart, without which the spirit of Christ cannot be discerned. The reverend preacher, if half is true that is said of him, has met with changes enough in veering from the east to the west end of doctrines, but it is evident that change of opinion is not change of heart.

After despatching the philanthropic societies above mentioned, the modern Uzzah pounces upon the Board of Education, the majority of whom are, and always have been, not only orthodox men, but distinguished as leaders and lights among the evangelical sects. The assault upon the common or public schools of Boston, and upon the Board of Education, is, if possible, more outrageous than that upon the Washingtonians, the benevolent societies, and missionaries, and we must look at it a little more in detail, for if a tythe of the charges be true, the schools ought to be abolished at once.

The preacher objects to all attempts to improve the discipline that has prevailed in our schools, and calls it "mending the legislation of God." "Throwing themselves," says he, "across the word of God, they practically oppose its lessons; they deny the propriety of any early religious training; they ridicule as well as forbid the use of the rod; they would take the Bible away from our youth." We have a right to demand of the preacher, *Who* does this? — *Who* denies the authority of the word of God? *Who* denies the propriety of early religious training. *Who* but the Romanists would take the Bible away from our youth? The connection in which these charges are made, shows very plainly that the alleged culprits are the Board of Education. We will give the whole tirade, that the malignity and falsehood of the preacher may be distinctly seen:

"An effort has been made, and that too with some success, to do three things with our common schools. 1. To get out of them the Bible and all

religious instruction. 2. To abolish the use of the rod, and all correction, but a little talk. 3. To make common schools a counterpoise to religious instruction at home and in Sabbath schools. *The Board of Education in Massachusetts has aided in this work in two ways.* 1. By allowing an individual, under the sanction of its authority, to disseminate through the land crude and destructive principles, principles believed to be at war with the Bible and with the best interests of the young for time and eternity. 2. By a library which excludes books as sectarian that inculcate truths, which *nine-tenths of professing Christians of all names believe*, while it accepts others that inculcate the most deadly heresy — even universal salvation. We ask not that religion shall be sustained by law; but we do ask that impiety and irreligion shall not be supported by the state. When religious and intellectual culture are divorced, is it strange that we have a harvest of crime? When, under the sanction of the highest powers, punishments are ridiculed as well as denounced, is it strange that the arm of parental authority is weakened, and the master finds his law without a penalty? Is it strange that our juvenile courtesy is of that Doric sort, which expresses itself in 'Yes and No,' 'I will and I won't'? Is it strange that we have such a harvest of rebellion and crime? One of the reformers of this day said in a lecture in New York, that he had no hope of the clergy, none of the church; but his hope was in the lyceum and the common school. Before the lyceum last winter, in this city, a course of atheistical lectures were given. We see what is to be done with the schools, and what the hope is. Soon Christians will have to consider the question, whether a mere intellectual education, with no moral basis, is worth the having? Already the question has been before the Presbyterian church of the United States, whether the time has not come when they must establish schools of their own, in which moral training shall be blended with intellectual, and the Bible be allowed in schools."

Now be it remembered that the Board of Education is composed of the Governor, who is a communicant of an Orthodox Baptist church; of Professor Sears, the distinguished head of the Orthodox Baptist College at Newton; of Dr. Humphrey, late President of the Orthodox College at Amherst; of the Rev. H. B. Hooker, an Orthodox Congregational minister, of whom Falmouth has reason to be proud; of the Lieutenant Governor, and the Hon. Wm. G. Bates, who are members of Orthodox congregations, and, for aught we know, of Orthodox churches; of J. W. James, Esq., who, we believe, is an Episcopalian; of the Hon. Stephen C. Phillips, who,

though a Unitarian, is one of the warmest champions of the Sunday School; and finally, of the Rev. E. H. Chapin, who is distinguished among the sect that his reverend reviler so lately deserted, not only for his talents, but for the earnestness with which he addresses the souls of men. Let the character and standing of these men, who constitute the Board of Education, be remembered; and then put on your spectacles and look at him who wrote and preached the sermon from which the above extract was taken.

Perhaps it would be enough to leave the matter here — but as the public are not fully acquainted with the facts, it may be well to advert to them, to expose the barefacedness of the charges. First, then, the Board have never said a word against the use of the Bible in schools, but on the contrary, have required it to be used in the only schools under their control, viz.—the Normal Schools. If it has been excluded from the public schools, the blame must rest with School Committees, and not with the Board, whose power does not extend to school books. But the fact is, the Bible is probably read daily in every public school in the State, and it is required to be read in the schools of this city. Secondly, the Board have always and every where strenuously urged the importance of early religious instruction — and, if the preacher does not know this, he is ignorant beyond excuse, and if he does know it, he is wicked beyond pardon. Let him read the ninth report of the Secretary of the Board, which was published last winter under the sanction of the Board and of the Legislature, if he wishes to read his own condemnation.

Secondly, the Board, neither themselves nor by their Secretary, have ever recommended the entire disuse of the rod; the utmost they have done is to not recommend the *abuse* of it. We assert this boldly, and challenge the preacher to show the contrary, if he can. Thirdly, the Board have never attempted “to make the common schools a counterpoise to religious instruction at home and in Sabbath schools.” By this the reviler probably means, that the Board have endeavored, in the public schools, to erase all the good impressions that may have been made in the Sunday schools. If so, who have been the agents of the Board? In this city more than half the

teachers are Orthodox professors, and those who are not, are friends of the Sunday school, and by no means disposed to carry out this or any other plan of the Board or their Secretary. Out of the city, we believe, and we have the means of forming a very accurate estimate, that more than nineteen-twentieths of the public teachers are either Orthodox Christians, or nominally Orthodox, and under the direction of Orthodox Committees, usually containing one or more Orthodox clergymen. Is it at all likely, is it possible for the Board or their Secretary to carry out any such design, if it were possible for such a Board ever to have conceived it?

But the Board have recommended a library which, we are told, "excludes, as sectarian, books that inculcate truths, which nine-tenths of professing Christians of all sects believe, while it accepts others that inculcate the most deadly heresy — even universal salvation." We deny that any such heretical book is included among those recommended by the Board; but, if it were true, who does not see that such books must have been inadvertently omitted, for there never was but one Universalist on the Board, and he was not appointed until some years after the library was published. Nothing can be more amusing than this display of a weakness common to changelings. The reverend preacher has hardly left the Universalists, but he is not ashamed to denounce their chief doctrine as "the most deadly heresy." We know of but one changeling that is a match for him, and Mr. Brownson would denounce Mr. Smith, as Mr. Smith, if he walks much further in the steps of his father, will denounce those with whom he is now trying his fortune.

The unfairness of the preacher, as well as his grosser falsehood, is displayed in what he says of a lecturer in New York, and of another before the Boston Lyceum. These are mentioned as if they were under the control of the Board of Education, and as if they were connected with the city schools, for, says the preacher, immediately after mentioning them, "We see what is to be done with the schools, and what the hope is." He then goes on to say what must astonish the citizens of Boston, and compel the school committee instantly to call on him to prove, that it may be corrected, or to dis-

avow, that the fair fame of the Boston schools may not be blasted. Where are the thirty-one who flew at their best friend, the Secretary of the Board, for not alluding to them or their schools in his report, while they are quiet under such charges as the following :—

“From causes such as I have named, has this harvest of crime sprung up. And while we boast of our common schools as the glory of our land, let us beware that they do not become our shame. Even now, in our best schools in this city, insubordination and licentiousness abound. They are developed in the circulation of obscene French prints in school, and in the efforts of girls in school to corrupt their associates. The boys and girls, some of them, have a room in this city, furnished with all that panders to base and wicked passions, where youth of both sexes, belonging to public schools, assemble at night. We shall see more developments; fruit will follow such labors, that tears of blood and years of toil will not remove.”

The preacher assures us that Uzzah was struck dead because *“he endeavored to do a right thing in a wrong way.”* If, then, all the modern plans for teaching and improving mankind are *the new cart* in which men are carrying the Ark of God, is it not the case that the preacher, pretending to fear for the safety of the Ark, has laid his unhallowed hand upon it, has traduced men better than himself, has attempted to do, not a right, but a wrong thing in a wrong way, and stands self-condemned before the public whom he has attempted to deceive?

Allow me, Mr. Editor, one line more, in which to express my surprise that the senior editor of the Recorder should have allowed such wholesale calumny a place in his paper, and that twenty-four hours should have elapsed before he, or somebody else, should have declared, as I now do, that the sermon, from beginning to end, is a falsehood, which, if we believed in the utility of capital punishment, we should say, entitles the preacher to a ride in a cart that would leave him standing, as his whole sermon stands, on—nothing.

TEEMONT.

REPLY, IN THE BOSTON COURIER, OCT. 29, 1846.

TO THE EDITOR OF THE COURIER :

I am indebted to the courtesy of a friend for a copy of the *Courier* of this morning. I find myself assailed, in no gentle terms, by one, who, though unsparing in his epithets, chooses to intrench himself behind a fictitious name. It affords me sincere regret that my sermon does not commend itself to the fastidious taste of "Tremont." So far from this, he calls it "a tissue of impudence and ignorance," delivered by "a knave or idiot, or both." He calls me "a reverend reviler," "a renegade," and "blood-thirsty." My sermon, he says, "displays the weakness common to changelings," and in it, I am "guilty of unfairness as well as gross falsehood." He closes with the very comfortable assurance that "*the sermon, from beginning to end, is a falsehood*"—"it stands on nothing." The writer is certainly an adept at calling hard names: he is very familiar with a vocabulary that gentlemen seldom use. But why waste so much warmth, intellect and ink, upon such an affair? Whom can it harm? who can be benefitted by such a review? He has devoted a column to review what he calls "nothing," or, at best, a production false, all of it, in all things. Is the intelligence of Boston in danger? Can it not discern between idiocy and intellect? Or does the writer stand upon an elevation so precarious that

"Tales told by an idiot"

can shake him down? I shall defend no positions I affirm, at the call of an anonymous writer. If "Tremont" will publish his name, and give assurances that he will observe the courtesies of life, and use language such as gentlemen are expected to employ, I may answer his queries, and, if need be, defend my positions. The whole review itself is worthy of no attention. The very respectable medium that my assailant has chosen for his assault, is all that entitles it to even this passing notice.

Very truly, your obedient servant,

M. HALE SMITH.

Boylston street, 42, Oct. 27, 1846.

STRICTURES ON THE SECTARIAN CHARACTER OF THE COMMON SCHOOL JOURNAL, EDITED BY THE HON. HORACE MANN. BY A MEMBER OF THE BOARD OF EDUCATION.

FROM THE N. E. PURITAN, OCT. 29, 1846.

THE COMMON SCHOOL JOURNAL.

In the last number of the "Common School Journal," printed in Boston, and designed for universal circulation throughout the Commonwealth, I find this sentence, p. 316 — "*Almost all children are as pure as Eve was; but the tempting apples are left hanging so thickly around, that it would be a marvel if they did not eat.*"

This is from the pen of Dr. Howe, Principal of the Institution for the instruction of the Blind, in South Boston, and is found in his special report to the Trustees, upon the case of Laura Bridgman, copied into the Journal as above. In casting my eye over the sentence, my first inquiry was, How came it here? It would have been no matter of surprise to have found the sentiment, that "almost all children are as pure as Eve was," in the Christian Register, or Examiner, for they are the professed exponents and defenders of what is called Liberal Christianity. But what right has the Common School Journal, which goes indiscriminately into Unitarian and Orthodox families, of all denominations, in the State, to put forth a theological dogma, which the Editor must know is rejected by the great body of Christians in Massachusetts; or, indeed, to introduce any controverted theological point at all? The understanding, I take to be, on all sides, that in order to act harmoniously together, in furthering the great cause of popular education, we must keep our denominational creeds and differences out of sight.

Suppose that we, who believe in the entire corruption of human nature since the fall, had the command of the Common School Journal, and were to introduce an article, asserting, among other things, that children *were all born in sin, and depraved from the birth*; would not the Unitarians complain, and have a right to complain, of the offensive obtrusion? Would they not protest against our setting

gling our Calvinism into a journal which they patronize and help to circulate? And may *they* take liberties which we should have no right to expect they would concede to us?

Let us look at the objectionable sentiment again. "Almost all children are as pure as Eve was; but the tempting apples are left hanging so thick around them that it would be a marvel if they did not eat." If this is not a mere rhetorical flourish, if it means anything, it entirely denies the doctrine of the *Fall*, as it has been understood in all ages, at least so far as the majority of the race are concerned. So far from being born in sin, they are perfectly pure, and are put upon their probation just as Eve was. "The tempting apples hang thick around them." If they pluck and eat, they fall in exactly the same sense that she did; if they resist the temptation, they remain pure and holy, just as she would have done had she not put forth her hand to the forbidden fruit:—so that, instead of there having been *one* great original apostacy, involving the whole race of man in guilt and ruin, there are just as many apostacies, precisely like that of our first parents, as there are children who, overcome by temptation, transgress the laws of their Creator.

"Almost all children are as pure as Eve was!" Then they have a moral character; they are perfectly holy as she was, till they fall from their "original righteousness," as she did. It is not our happiness to have any such children as these; and we do not wish to have Dr. Howe, or any other religionist of the same school, come into our families, by the aid of the Common School Journal, and tell them they are or ever were "as pure as Eve was." We do not believe it. We have not so read our Bibles. We believe with Paul, that "they are by nature children of wrath, even as others;" and that however young they may die, they must be renewed by the Holy Spirit and washed in the blood of Christ, or they cannot be saved. This is our honest belief; but we would not obtrude it upon our friends of an opposite faith, through a common vehicle of popular education, if we could. When such sectarianism as we have exposed, finds its way into a periodical which is intended for general circulation, it ought to be promptly protested against.

WATCHMAN.

CORRESPONDENCE

BETWEEN THE

HON. HORACE MANN AND REV. MATTHEW HALE SMITH,

OCCASIONED BY THE SERMON ENTITLED "THE ARK OF GOD
ON A NEW CART."

LETTER TO MR. SMITH.

BOSTON, Oct. 19, 1846.

REV. M. H. SMITH.

DEAR SIR:—

I have just seen, in a copy of the Boston Recorder of the 15th inst., what purports to be a report of a sermon twice delivered by you in this city.

As the Massachusetts Board of Education, as well as myself, personally, are deeply inculpated by that report, I trust you will not think the inquiry obtrusive, whether that part of it which comes under the third division, and is entitled, "Cause of Juvenile Depravity," is a correct representation of what you said?

It is there alleged that you charged the Board of Education with aiding in an effort "to get the Bible and all religious instruction" out of our common schools. I shall be slow to believe that you ever made this charge; for it is well known to every person who has had the honesty to ascertain the facts on the subject, to be wholly

untrue. The whole influence of the Board of Education, from the day of its organization to the present time, has been to promote and encourage, and, whenever they have had any power, as in the case of the Normal Schools, to *direct* the daily use of the Bible in school.

I could hardly believe that any one would venture upon that grave charge, without having read the reports of the Board; and yet it is much harder to believe that any one would dare to make it who had read them. As an exposition of the views and counsels of the Board, on this subject, I send you a copy of their eighth Report, *made two years ago*, which I request you to read.

X So efficient have been the efforts of the Board to get the Bible *into* the common schools,—instead of *out* of them, as the report affirms—that, when I last made the inquiry, I found that the Bible was used in the schools in all the towns in the State, excepting three; and those three towns returned no answer to the inquiry. It might, therefore, be used in those three towns also.

In the second place, the Board has never done any thing “to *abolish* the use of the rod in schools, or all correction, but a little talk.” On the contrary, it has always upheld and defended the use of the rod, when other measures of restraint had been tried and failed. They go cordially, and, as I believe, unanimously, against those enormous abuses of the rod, which have been perpetrated by incompetence and bad passions. But on all occasions, they have upheld the doctrine of authority and good order in school, and so much of punishment, as, with other and higher influences, might be necessary to maintain them.

I do not understand what is meant under the third specification, about the Common Schools being a counterpoise to religious instruction, &c.; and though this expression is found in very bad company, I will not impute it to a bad purpose, until I know better what it was intended to imply.

In describing the manner in which the Board is said to have aided in this work, there is an unequivocal reference to myself. I am referred to as having disseminated “through the Board, crude and destructive principles,” &c.

Will you be so good as to inform me what those "crude and destructive principles" are, and *what your proofs are that I have disseminated such?* for if this be the fact, no person is so much interested to recall them, and I assure you that no person can be more ready to do so than I shall be. I cannot acknowledge my hope and trust in *truth* to be second to yours, or that of any other person.

In the second place, it is affirmed that the Board have accepted, as a part of their Library, books "that inculcate the most deadly heresy, even universal salvation." May I ask you to tell me what those books are?

As I have an extraordinary pressure of engagements, at the present time, I pass by other points, suggested by the report referred to. To those above enumerated, I feel that I have a right to call your attention. I wish to do it in a candid and courteous manner. Your character, not for common intelligence, merely, but for truth, stands implicated by the statements made in the Recorder; and it is due to the Board of Education, to myself and to yourself, that the charges there made should be either substantiated or withdrawn.

Very respectfully,

Yours, &c.,

HORACE MANN.

REPLY.

TO THE HON. HORACÉ MANN.

DEAR SIR —

I embrace the earliest opportunity to reply at length to your letter of the 19th inst. The report of my sermon in the Recorder, to which you refer, is correct. A large part of your letter is occupied in setting forth what the Board of Education have attempted to do. I can believe they have attempted to do all this, and yet aid indirectly and even unconsciously, in all I have said. I was careful to specify the exact thing in which, in my opinion, its influence was not directed to the best results. The Board is a public Institute.

Its acts are open to review, and if need be, to rebuke, as much so as the Legislature that appoints it. It occupies an important field. Its influence must be very good, or very bad. Its effect upon the young is powerful. The system of measures it adopts must be felt for ages to come. The Board has not secured the entire approbation of the community. The discussions in the Legislature and the remarks in public prints, religious and secular, prove this. I believe our common schools would be better without the supervision or the laws of the Board. I can indulge in this opinion without impeaching the moral or the religious character of that body. But this is foreign to my purpose. The subject of your letter calls me to consider the relation of the Board to yourself, and to the common school library.

In relation to yourself — with your private views, I have nothing to do. I accede to you the right which I claim for myself. I speak of you only as a public man. Your views and opinions on Education exert an influence, in my opinion, not salutary, and they get their power from your official position. I was familiar with the organization of the Board — of the part you bore in the Legislature in making the laws which now you execute. I have read your journals and your reports — have heard you lecture and have met you in conventions. 1. I regard you as the representative of a system, or its head, which seeks to change, slowly, perhaps, but surely, the whole system of education in common schools — the result of which will be to elevate the intellectual over the moral, and man above God. In detail and in element I conceive your notions, in this matter, to be crude, their fruits destructive; and the more I have seen your system explained, the worse, to my mind, it appears. 2. I understand you to be opposed to the use of the Bible in school as a school book. I mean the *whole* Bible; the Law, the Prophets, the Psalms, the New Testament. I suppose you to be willing that parts shall be read. But are you in favor of the *whole* Bible as a school book? 3. Are you in favor of the use of the rod as a *principal* means of enforcing obedience? That you tolerate it in deference to public sentiment, I do not dispute. But I am misinformed if you are not against its use, and do not, as you have opportunity, discountenance

its use. 4. I understand you to be opposed to religious instruction in schools; that you rule out as far as you have power truths and sanctions which nine tenths of professing Christians believe essential to sound morals and an honest life, no less than to the salvation of the soul. If you are in favor of religious instruction in schools, will you please state what you mean by that term, 'and what you recommend to be taught?' I believe you hold such opinions as I have alluded to. I regard the position and the authority with which you are clothed as giving you great power to work disaster and ruin to many who come under your influence. Those who clothe you with power aid you in all the work you do. You may suppose that in all this work you are serving well your country. I may entertain a different opinion.

In relation to the Library. In its moral and religious reading the library is calculated to exert an evil influence. It calls that religious which I do not. It furnishes Sabbath reading that few Christians would be willing to place in the hands of their children on the Sabbath. It rests its morality on an insecure basis, and leaves it without its true sanctions. All that savors of evangelical truth is carefully removed — sentiments abound which no evangelical Christian can sanction. And in a volume edited by the late Dr. Greenwood of this city, who was a Restorationist, you find that idea plainly asserted. My attention was first called to it by a preacher of Universalism.*

You express a wish to call my attention to this subject, "in a candid and courteous manner." I suppose gentlemen never conduct their correspondence in any other way.

Very respectfully,

Your obedient servant,

M. HALE SMITH.

Boston, Oct. 27, 1846. }

Boylston St., No. 42. }

* The Life of Rev. David Brainard, edited by Mr. Peabody, of Springfield, has been so changed by its editor as to make it a different thing from that which came from the pen of President Edwards, while it goes down to posterity as the veritable work of Edwards, endorsed by the Mass. Board of Education.

LETTER TO MR. SMITH.

WEST NEWTON, Nov. 9th, 1846.

REV. M. H. SMITH.

DEAR SIR :—

I have just returned, after an almost continuous absence of six weeks, during which time I have been attending Teacher's Institutes, in different parts of the Commonwealth. Yours of the 27th ult., reached me about a week since, (together with your note acknowledging the receipt of mine of the 19th Oct.,) but until now, I have not had a minute to spare to answer it.

In your letter you acknowledge the report of your *sermon*, as found in the Recorder, to be correct. It is true, then, that you made a series of direct, unqualified charges, against the Board of Education and myself,—publicly,—in a sermon,—on the Sabbath,—and that after a report of that sermon furnished by yourself or by some one else, had appeared in a newspaper, you declare it to be a "correct" report. Permit me to say, that this introduces us to very grave and serious matters. If the Board of Education and myself are guilty of the offences you allege, we must expect no stinted measure of public reprobation; if we are not, then all that reprobation, and more, belongs of right to you.

Your acknowledgement of the correctness of the Recorder's report, establishes my right to demand that the charges therein made should be either substantiated or withdrawn. I have looked in vain through your letter, to find either any proof of their truth, or any reparation for their injury. On the contrary, without a tittle of evidence, you reiterate the charges, and in some respects, present them in an aggravated form. I feel bound to examine a few of the points made in your reply.

You say, "A large portion of your letter is occupied in setting forth what the Board of Education has attempted to do." A repe-

rusal of my letter will show this to be erroneous. You have substituted an *attempt* for a *result*. A portion of my letter was occupied in setting forth,—not what the Board had attempted to do, in regard to introducing the Bible into our schools,—but what it had actually done.

Your letter evades the point made in your sermon. The sermon declared that the Board had aided to get the Bible out of our schools. It averred, further, that the effort to do so *had been* made “with some success,” which is directly contrary to the fact, because, from the official reports and letters of the school-committees, it appears that the Bible was never so extensively used in our schools as at the present time, and that its use has been constantly increasing, ever since the influence of the Board was brought to bear upon the subject. But you say the Board may have “indirectly and even unconsciously aided” in producing such a result. How can the Board have aided in producing a result which does not exist? At the time of the organization of the Board, there was a number of towns in which the Bible was excluded from the schools,—the one in which you then resided, being, if I do not mistake, one of them. All, or at the most, all but two or three, have since introduced it. Your main position, therefore, fails you. The Board has not “aided” in any such work as you assert, for no such work has been done. You say, “I can believe they [the Board] have attempted” to get the Bible into the schools. After reading the Eighth Annual Report, how can you believe any thing else? Do you not know from the language of that Report, as well as from the characters of the men who signed it, that they are as sincere in their efforts for this object, as any man or body of men in the community? If any officer of theirs was counteracting their efforts, would they not know it as soon as yourself?

Is there any possibility that one could counteract their efforts, and not have that counteraction known? And, still further, if the Board are earnestly and honestly striving for this object, why did you not give them credit, at least for sincerity, in your discourse? Even in condemning the wrongful act of an upright, but a deluded man,

common justice demands that we should concede to him the credit of good intentions. This your sermon did not do.

"I was careful," say you, "to specify the exact things in which, in my opinion, its influence [the influence of the Board,] was not directed to the best result." This statement is highly erroneous. You said nothing in your sermon about their influence not being directed "to the best result." You charged them with aiding in producing the worst results. The Board may not have produced the best possible results, and it would not be discreditable to them if they had not done so, but they may still have produced results highly salutary and beneficent. But you charged them with helping to produce results, which you knew your hearers would consider the most mischievous and fatal. It is impossible for any honest man to overlook the distinction between saying, that a man may not have promoted the best end, and that he has promoted the worst. Your letter has not noticed the distinction.

You proceed to say that "the Board is a public institution," and that "its acts are open to review, and if need be, to rebuke." No member of the Board, nor any person in their behalf, so far as I know, has ever questioned the right of the public to scrutinize their proceedings. But while the right of scrutiny is conceded to the public, the *Board*, on its part, has a right to impartiality and justice in the decisions that are pronounced upon it, and to truth in the evidence that is brought against it. Its amenability to public opinion, gives no license to misrepresentation.

You go on to affirm that "the Board has not secured the entire approbation of the community." Did you ever know a body of public men, whose duties affected various and conflicting interests, who had the fortune to be universally approved? Do you offer it as an impeachment either of the integrity or of the wisdom of the Board, that, amid all hostile parties and sects, they have failed to obtain "an entire approbation?" And if you cite against the Board, the occasional opposition they have encountered, does not common justice require you to add that they have come triumphant out of every trial to which they have been subjected; that every at-

RELIGION, IN COMMON SCHOOLS.

tack made upon them, has only hastened the progress of the measures they have recommended; that in no instance have they ever been required, either by the Legislature of the State, or by the law of public opinion, to retrace a single step they had taken!

The ground you have taken, in reference to what you said against me, seems not to be less obnoxious to just censure. Your sermon contained assertions highly injurious to me, and calculated, wherever you were entitled to credit, or wherever you could inspire suspicion, to injure my reputation and impair my influence. As I had a right to do, I asked you for the proofs of these assertions. And what is your reply? Not a syllable even pretending to be proof; but a new series of charges or insinuations, as devoid of truth as the original ones. Whose character is safe, if, when arraigned and falsely accused, the calumniator adduces no proof, but only fabricates new accusations? What sense of justice can be left in the mind of a man, who indulges himself in holding a fellow-citizen up to odium, but acknowledges no obligation to prove his words, or to recall them? "I understand you," say you, "to be opposed to the use of the Bible in schools, as a school book." I reply to this, that you do not understand so on any competent authority. My writings abound in proofs that this is not true; and if you had used any diligence in searching for the truth, you would have found it so. "But," say you, catechisingly, "are you in favor of the *whole* Bible, as a school book?" Is this, sir, your whole sense of justice? Do you feel at liberty to accuse at random, and when called upon for proof, to ask the accused himself, if your false allegation be not true? Such is the course you have taken. You averred that an effort has been made, "with some success," to get the Bible out of the Common Schools, and that the Board of Education had aided in this work, by allowing an individual, under the sanction of its authority, to disseminate through the land "principles believed to be at war with the Bible," &c. I called upon you for proof or retraction. Instead of either, you turn upon me, and say, "But are you in favor of the whole Bible, as a school book?" Did you, Sir, ask this question, because you did not know, and if

you did not know, why did you assert? In the first place, let me say, you are entitled to no answer to such a question. It would extirpate all justice from the affairs of men, if such a course of proceeding were sanctioned. In the second place, I say that if you have read my writings, (and you had no right to pronounce publicly upon my opinions, without reading them,) —if you have read my writings, you know that I have said, without qualification, without exception, and in so many words, that it is my belief that the

✓ Bible makes known to us the rule of life, and the means of salvation, and that it is my wish [I have no authority in the matter] that it should continue to be used in our schools. The very Journals which I sent you prove the same thing. You adopt the same unwarrantable course in regard to the next point. You ask, “Are you in favor of the use of the rod, as a *principle* means of enforcing obedience?” (I follow your orthography in this quotation.)—While I protest against your right to accuse, and then, after the manner of the inquisition, to put me to the question, in order to obtain evidence, I will reply. In the above interrogatory, you have evidently made some mistake, either in spelling, or in omitting some words essential to the sense; because, as it stands, it is sheer nonsense. By your words “a *principle* means,” do you mean a *principal means*; or do you mean “an *authorized or acknowledged principle in the means*.” If you mean to inquire whether I am in favor of using the rod as the *principal*, the *main*, the *chief*, or the *most important means* of enforcing obedience, I answer decidedly in the negative. I would not use it as the principal, but as an auxiliary, or supplementary means only;—not primarily, but when other means had been tried and had failed. If, on the other hand, you mean to ask, whether I consider the use of the rod, after all higher motives have been exhausted, as an authorized and acknowledged “principle,” in enforcing obedience, I answer you in the affirmative. It would, however, better express my own views to say, that I should make it a “principle” to secure obedience; and after trying in vain the highest persuasives to good and dissuasives from evil, I should then make it equally a “principle” to use the rod. If, as

you say, you have heard me lecture, and read my reports, &c., then you have had the means of knowing that the above is a true representation of the doctrines I have always advocated, in reference to the use of the rod.

Again you say, "I understand you to be opposed to religious instruction in schools." To this I say, as I said before, you do not understand so on any competent authority; and if you had examined the proper sources of information, you would have "understood" precisely the reverse. Every one who has availed himself of the means of arriving at the truth, on this point, knows that I am in favor of religious instruction in our schools, to the extremest verge to which it can be carried without invading those rights of conscience which are established by the laws of God, and guarantied to us by the Constitution of the State.

As to the Library, your sermon declared that the Board of Education accepts, as a part of it, books "that inculcate the most deadly heresy, even universal salvation." I asked you to tell me what those books are. Justice and honor require you to do it, or to take back the assertion in as public a manner as it was made. Why, then, do you not name the books? Copies of the library are every where accessible. Mine is at your service. On a point of this kind, is any reasonable man to be satisfied with any thing less than a citation of the "books" and the passages. Again I say, prove your charge, or withdraw it, or ask no man hereafter to believe you.

You aver that "all that savors of evangelical truth is carefully removed" from the library. What a sentence is this against evangelical doctrines or sentiments! Read the library. Ponder upon all the glorious, divine, Christian truths which it contains — its advocacy of the Bible as the word of God, its recognition of Christ as the Savior of the world, its earnest enforcement of the great principles which are declared to contain the whole duty of man — and then declare that all this does not even *savor* of evangelical religion. What, then, must "evangelical religion" be?

Once more. In a note, you say, "The Life of Rev. David Brainard, edited by Mr. Peabody, of Springfield, has been so changed

by its editor as to make it a very different thing from that which came from the pen of President Edwards, while it goes down to posterity as the veritable work of Edwards, endorsed by the Mass. Board of Education." Now, nothing can be more untrue than all this. The work does not go down to posterity as "the veritable work of Edwards." It does not claim to be "the work of Edwards" any more than Washington Irving's Columbus, which constitutes the first volume of the library, claims to be the veritable work of Robertson. Mr. Peabody's "Life of David Brainard" is as distinct a work from the "Account of the Life of David Brainard" by Edwards, as Sparks's Life of Washington is from Marshall's Life of Washington. It so appears on the title page, and in the preface to the book.—*See School Library, Vol. 4, pp. 77-79.*

Mr. Peabody's Life of Brainard was written without any communication with the Board. I am not positive about the date, but believe it was written years before the existence of the Board,—certainly long before that body ever entertained the project of preparing a library for schools. The Board found this work in existence,—for sale at all the book-stores, and considered as one of the standard works of the age. They thought it would be a useful work for the young, because of the fervid religious character and benevolence of its subject; and they adopted it as they would adopt any other valuable work. But they never pretended that it was the "veritable work of Edwards;" and no man who has thought it to be his duty to inform himself on this subject, ever supposed it to be so.

Thus, sir, I have reviewed the principal points in your letter, and have shown, as I believe, that it meets neither of the points to which you were bound,—*proof* or *withdrawal*. I entreat you to reconsider the subject. If, from inadvertence, from want of information, or from any other cause, you have been led to do injustice to the Board of Education and to myself, and to wrong a great and sacred cause, have the religion, have the Christianity, at least, have the worldly magnanimity and honor, to make redress.

Very truly,

Yours, &c.,

HORACE MANN.



REPLY.

TO THE HON. HORACE MANN.

DEAR SIR :

I give the first leisure at my disposal, to reply to your letter of the 9th of November. Before I notice those things to which you call my attention, I wish to call yours to two things. 1st. There are expressions and epithets, in your letter, which imply a wilful ignorance on my part, where I ought to know ; or an inability to weigh evidence, and appreciate facts. You say, "It is impossible for any *honest* mind to overlook" what I am charged with overlooking—"Authority to review and rebuke," your remark "gives no license to misrepresentation." Certain things will be done by a man, who would "be thought entitled to credit." You ask, "What *sense of justice* can be left in the mind of a man" who does what you affirm I have done. "Any reasonable man" will see things as you see them. And conclusions to which I have come, you are confident could be reached by "no man, who has thought it his *duty* to inform himself."

Such expressions are in bad taste. They are not essential to the argument, and had better be omitted. I shall treat you as a gentleman, for I believe you to be one. No one has a higher respect for your zeal, industry, and talents. But the system you defend, I consider wrong in principle, and destructive in results. Your commanding official position, the tone of authority with which you speak upon all matters relating to common schools, gives you great power. Generations to come are to feel that power. Temporal and immortal interests are to be affected by your labors. 2d. You make my allusions to you in your official capacity, a matter personal to yourself. You say I have held you up to odium. You apply to me the epithet of "calumniator." It is not obvious to my mind that the personal influence of any man is harmed by calling in question the soundness or good results of certain measures with which he may

officially, be identified. You are the Agent of the Board of Education. You say you do their pleasure, and execute their commands. To question the wisdom of the one, or the good result of the other, can no more affect you, than can the recording of certain acts of the Legislature impair the personal standing of the Secretary of State, who records them.

THE ACCUSATION.

In defending those parts of my sermon to which you call my attention, I shall defend what I have said, and only that. I do not feel under obligation to vindicate any application you may choose to make, or inferences you may draw. For any misinterpretation or misapplication, I am in no way responsible. What, then, have I said? This: The Massachusetts Board of Education have aided in an effort to get the Bible out of Common Schools—to get out the rod and all correction, but a little talk—and also to get religion out of school. It has done so in two ways. First, by throwing the pall of its authority over your system and acts; second, by a part of the library that goes out under its sanction. I have said so much: so much shall I defend. You call upon me for “proof or withdrawal.” With the proof in my possession that led me to make the assertion at first, withdrawal is out of the question. To specimens of my proof I will now call your attention. I shall assume two points. First, you are sustained by the Board of Education; second, that Board endorses its library. The last I shall prove.

YOUR INFLUENCE IS AGAINST THE BIBLE IN SCHOOLS.

You may introduce the Bible into every school in the State, yet if it goes in any other light than the Inspired Word of God—the rule of faith and duty—a Book “able to make men wise unto salvation”—a Book full of inspired maxims, sustained by sanctions



given by its author — if its binding force is thrown off or impaired, your influence is against the Book — it ceases to be the Bible, as Christians cherish it — its moral power is gone. If it be introduced into our schools, as a Book inspired in part — a Book containing some very good things, and some things not as good — if those who introduce it, do so with reservations or implications that it lacks inspiration — their influence is against the Bible : those who endorse them, aid in all the influence they exert.

I proposed to you the question, whether you were in favor of the *whole* Bible in schools, as a *school book*. You decline to answer me. You impeach my sense of justice in asking the question. You affirm, that to reply, would “extirpate all sense of justice from the affairs of men.” How, then, could you reply to my second question? or does the extirpation of justice only follow from a reply to questions of a particular character? I cannot perceive how the fact that you answer my second question, and the reason you give for not replying to my first and third, can be reconciled. A simple affirmative answer to my query would have made my work, perhaps, more arduous than at present I conceive it to be. Your refusal to say that you are in favor of the whole Bible, as a school book, is significant. You are confident that I have obtained my information “from no competent authority” that you are not favorable to the whole Bible in schools. That remains to be seen. You have no where in your public writings said that you were. You will not say so much to me. You have said the contrary. And if your own voluntary testimony is to be taken, *you do not believe the whole Bible to be the inspired Word of God.*

In the *New England Puritan*, published in this city, of December 11, 1845, an article was published, giving an account of the State Convention of Teachers, in Worcester, Mass. Some allusions were made in that article to yourself, as the head of a system which was to exert a disastrous influence upon the young. You felt aggrieved, and called upon the Rev. J. E. Woodbridge, the resident editor, and asked him to do you justice. You held a long conversation, to show Mr. Woodbridge that you were misunderstood. You gave



your views upon the Bible, the rod, and religious instruction in schools. In that interview, you admitted that *you did not believe the whole Bible to be the inspired Word of God — that parts were not proper to be read in school*. The editor could make no correction, for you acknowledged the truth of, at least, a part.

The man who rejects a part of the Bible, must, in my opinion, reject the whole. It claims *entire inspiration*. If it be not so inspired, it is not true. “*All Scripture is given by the inspiration of God, and is profitable for doctrine ; * * for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*”—II. Tim. iii. 16, 17. “*For the prophecy came not in old time by the will of man — but holy men of God spake as they were moved by the Holy Ghost.*”—II. Peter, i., 21. It was the Old Testament that Timothy read, when a child, that was “able to make him wise unto salvation.” Such declarations are false, if the Bible be inspired only in part—be not fit for our children. These “Holy Scriptures,” which made young Timothy “wise unto salvation,” cannot do harm to American youth. The Divine Redeemer said to the Jews, “Had ye believed Moses, ye would have believed me, for he wrote of me.” By a parity of reasoning, we may say, Had ye believed Christ, ye would have believed Moses, for Christ spake of him.

You inform me in your letter, that I cannot prove this or that from your writings. In your letter, you demand that I shall sustain what I have said, from what you have written. It may be difficult for me to do so, for you may hold certain opinions that you do not choose to print. But is this proof that you do not hold them, or that they are not destructive? I must be allowed to prove my position by calling to the stand such proof as I may think proper. If the Bible, entire, open, without omission or expurgation, be not the inspired word of God, infallible in all matters of faith and duty, what do we want of it in schools, or any where else? How can you be in favor of it as a school book? For what is it essential, if it sink to a level with human composition at best, while its worst aspect is, that it claims to a distinction and authority, to which it is

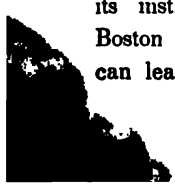


not entitled in truth? Officially you recommend it, but with that, goes out the fact, that its claims to inspiration, in the opinion of the Secretary, are not to be conceded—for they are not founded in truth. What is the Bible worth if it have no authority? You throw aside as obsolete, the system of education it originates, why not the source from whence that system sprung? You aim to improve Common Schools, why not begin at the fount? If not inspired, what advantage has Moses over Dr. Howe—Solomon over W. B. Fowle—or Paul over yourself? Why may not the substitute be fairly made? Indeed, it is so, as far as the School Journal of Massachusetts is concerned. ✓

I believe you to be honest in your views, therefore you can have no very strong motive to throw the affections of children around the Bible. No plan can so effectually get the Bible, ultimately, out of Common Schools, as that which rejects a part as not true, and another part as not fit to be read. The bitterest enemy the Bible ever had, could do no more—would ask no more—than this. You condemn the Bible out of its own mouth. Those who believe and so teach, are displacing the Bible for human codes of ethics. All who authorize and endorse such influence, aid in all the evil that is done, though they command a thousand copies per day to be introduced into public Schools. I here leave my first proposition. ✓

YOUR INFLUENCE IS AGAINST THE ROD IN SCHOOLS.

You have said that I have either misunderstood your views on corporal punishment, or “have not thought it my duty to inform myself.” You have so charged almost every person who has controverted your positions. 1. You have said something upon this subject. Your words are, “at different times in my reports, lectures, and other writings, I have dealt, at some length, on the subject of ‘School Discipline,’ and have been led to consider more particularly one of its instrumentalities, namely, corporal punishment. [Reply to Boston Masters, 119.] 2. No one has understood you, as far as I can learn, to advocate, or be in favor of the use of the rod in



- Common Schools, as that phrase is commonly understood. The man is yet to speak, who has so understood you; the paragraph is yet to be written, that so asserts. Almost all classes, all sorts of people, all denominations, religious papers of every name, ascribe to you hostility to the rod. 3. The impression is almost universal, from what you have published, that you desire and seek to abolish the use of the rod, and all correction, but a little talk. The unanimity of opinion, if erroneous, is perfectly marvellous. So thought the Boston Masters. Else why address to you an argument of 24 pages in defence of the rod? So have thought the Editors of the Episcopal Witness, the New England Puritan, and the Recorder. No man, whose writings I have read, is better capable of making himself understood, than yourself. Yet, according to your complaints, almost every man has misunderstood you upon the subject of corporal punishment. You mean one thing; your language and your speech conveys another thing. 4. If you defend any thing, say any thing, it is in favor of the abolition of corporal punishment. If you aim at any thing, it is this. You do allow the use of the rod from necessity. But it is not the necessity that springs from the nature of the child, but from the *incompetency of the master*. You say you have only in a few instances *secured teachers* who can govern without it. Your own words are, "the great desideratum is, to *find teachers* who can govern without resorting to *physical force*. If this is not done, or cannot be done, then the next step is to *prepare such teachers* as fast as the time will allow." [Common School Journal, Vol. viii: 67.] Those who use the rod and contend for its necessity, you hold up as adopting "the terrible motto, Authority, Force, Fear, Pain." [Reply, Boston Masters, 132.] You quote and endorse the sentiment that the rod would *never be needed*, if right instruction were given to a child. [Reply, 139.] You estimate the ability and fitness of a teacher, by his capacity to govern without punishment. [Fifth Annual Report, 58.] You say "the use of the rod in school, is twice cursed, cursing him that gives, and him that takes, — pay, three times cursed." Masters who use the rod, you designate as "consenting to turn flagelators to the parish;" and you affirm that it is a

greater evil to keep boys in subjection by the terror of the rod, than to turn them loose into the streets. [Common School Journal, Vol. III. : 153, 154.] In your Eighth Annual Report, which you have kindly sent to me, with the request that I would read it, I find in almost every instance, in the school returns, in which any thing is said against the use of the rod, or the ability to govern without it for a season, the fact has a conspicuous place in the Report,—published in capitals or italics. You further say that when the right kind of teachers shall be secured, the rod, or corporal punishment will come into “total disuse.” [Re-Reply, Boston Masters, 12.] ✓

You inform me that the Board of Education has control over Normal Schools in this State. What is the *system* in those schools on corporal punishment? Mr. Pierce, the head of the West Newton Normal School, as quoted in the “Remarks of Boston Masters,” [p. 13.] says: “I would state, that my *theory* goes to the *entire exclusion* of the premium and emulation system, and of *corporal punishment*.” Dr. Howe is in raptures with the *system* on which the Normal School is based, “because it rejects *all appeals to bodily fears*, and all appeal to selfish feelings.” [Common School Journal, Vol. II., 238.]

Already five hundred teachers, with these views, and pledged to this system, have gone out to teach; others, you say, are to be multiplied “as fast as time will allow.” When none but teachers so trained shall be in common schools, the day whose dawn you perceive will appear, and the “total disuse” of the rod will take place.

In view of all this, will you say that no “effort has been made to get the rod out of schools?” Will you say that there is no *settled purpose* to do this. You inform me that you are opposed to the excessive, the barbarous use of the rod—and who is not? That is one thing, and making its occasional use evil and only evil, cursing both master and scholar, with a threefold curse, is another thing. There is quite a difference between the excessive use of a penalty in government, and an experiment to govern without any penalty at all. Should the Secretary of State, of Massachusetts, throw himself against all penalty in principle, and contend that it was only tolerated

on account of the incompetency of present rulers — and that when Massachusetts should choose the right sort of men, who could govern without fines or imprisonment, then an end would come to “authority, force, fear, pain” — to fines, imprisonment, halts — it would be a lame defence for him, meekly to reply, that he was opposed to unmerciful punishments.

Such I conceive to be your position. In the conversation with the Editor of the Puritan, you informed him, that he did not understand your views upon school discipline. Mr. Woodbridge made you this fair offer — he said if you would write, in so many words, that you were in favor of the rod in schools, *under certain circumstances*, and sign it, he would publish it in the Puritan, and all misapprehension would cease. *You declined to do it*; nor would you allow him to say it for you.

I object to your theory of school discipline, because of its theological character. You are opposed, you say, to “dogmatic theology,” and to “sectarianism” in schools, and so am I. On this account, I am opposed to your discipline theory. To get a foundation for your views, with a stroke of your pen you dispose of certain fundamental truths which lie at the base of the scheme of redemption. You assume the native purity of children in opposition to the Bible, which asserts that our race are “by nature, children of wrath.” On this “sectarian” assumption, you build your theory to abolish the rod. I advocate the use of the rod because God sanctions it in the Bible. He who made the moral nature of the child gave the Bible. He knew best what discipline and sanction the child needs. God says, “Foolishness is bound in the heart of a child, (not in the masters,) but the rod of correction shall drive it far from him.” — Prov. xxii., 15. Your theory denies this. You thus throw yourself across the Word of God. You become wise above what is written.

You also settle one of the gravest questions in theology, when you affirm that punishment is simply for the good of the punished. That it has this in view, to some extent, I admit. That it fails of its aim when the refractory are not reformed, I deny. The model of

human government is the Divine. Was the flood sent for the benefit of the anti-deluvians? or will you arraign the judgment of God? Were Sodom and Gommorah overwhelmed with the fiery flood for their own profit? I mention these instances, in the chance that they be in that part of the Bible you do not reject; if so, they will have force. In all cases in which the incorrigible are more hardened by punishment, must the bolt be drawn, the doors unbarred, and the vile and abandoned be permitted to go forth and destroy, because punishment has done them no good? If men are made better by penalty, well; if not, the order, stability, and security around us, prove that righteous penalty is not in vain. So with the rod. I now leave my second position.

YOU ARE OPPOSED TO RELIGION IN SCHOOLS.

Wishing to do you full justice in this, as in other matters, I requested you to state what you meant by the term "religious instruction," and what you recommended to be taught. You decline to answer me. You decline to define a term you are using frequently. You are willing, you say, religion should be taught in schools; but what you mean by religion, you will not define. You refer me to "the proper sources of information." I was simple enough to suppose that an application to yourself was the most proper of all sources. But it seems I am mistaken. Your writings come next; to them I must refer. The Common School Journal you edit, as Secretary of the Board of Education. In it the Board speak occasionally; you constantly. It professes to be the "Exponent of the Common School System. *Every page* is subject to the rigid rule of the Editor;" so says the publisher. [Vol. viii., p. 1.] You inform me that I do not understand you to be opposed to religious instruction in schools, "on any competent authority." I differ from you in opinion. You also say that you are "in favor of religious instruction (though you tell not what you mean) in our schools, to the extreme verge to which it can be carried without invading the rights of conscience, which are established by the laws of God, and

guarantied to us by the Constitution of the State." More than this I do not ask ; more, I would not receive. Nor can you put your finger on the request, from any respectable class of the community, ✓ for more than this. I am prepared to show two things. 1. Neither the amount, nor kind of religious instruction allowed by the Constitution, is recommended. 2. In that which is presented, neither ✓ the rights of conscience, nor the Constitution of the State, are observed.

The Constitution commands that "THE PRINCIPLES OF PIETY" shall be taught in schools. It is made the duty of masters to teach those "principles of piety," as much as it is their duty to teach Arithmetic or Grammar. Who is to judge what those principles of piety are? How they shall be taught? By what sanctions they shall be enforced? Who shall decide what sectarianism is? Who, speaking by authority, shall proclaim what we may teach, what we may not, of religion in schools? You have already done this, by authority, or without it. Certain views that you entertain, you call religion, or "piety." These you allow to be taught in schools. You enforce them in your lectures, reports, and Journal. Those which clash with your peculiar views, you reject as "dogmatic theology," or "sectarianism." By what authority do you settle those grave and important questions for every town and school district in Massachusetts? Have the Board of Education decided these questions? If so, on what grounds? Have you, by virtue of your office, decided these points? Certain I am, that practically they have been decided, and in that decision common truths have been ruled out, which are essential to a virtuous life, as well as to the salvation of the soul. You substitute, as far as you have influence, for the principles of piety allowed by the Constitution, nothing above, nothing more than Deism, bald and blank. This I am prepared to show from what you publish, from what you admit.

The Principal of the Normal School, at West Newton, has issued a circular, in which he makes it the duty of his scholars, wind and ✓ weather permitting, to attend church a half day on the Sabbath, and do their walking for recreation on that day, in the morning and evening.

Is there no settlement by authority in the "State School," how often it is best to attend church. Is there no "sectarianism" in such a decision? President Everett, of Harvard University, makes it the duty of all his students to attend church both parts of the Sabbath.

Under the caption, "What shall be my Sabbath Reading?" your Journal teaches that we must read no books, except those of a liberal character. "Sermons and religious tracts" I must not read "if they make me selfish;" i. e., inculcate the difference between the righteous and the wicked; or make me "distrustful of my fellow man, or despairing of his advancement;" i. e., that teach natural depravity; such books are to be avoided on the Sabbath. I commend the good sense of the writer in making no allusion to the Bible, in such a category, as a book fit to be read upon the Sabbath. [Journal, Vol. v., 246.] Is there no dogmatism here?

- You base your theory of no rod — no corporal punishment — on the native purity of the child, in opposition to his native depravity. The language of your journal is — and "every page is subject to your rigid rule" — "We cannot doubt that the *capacity for all that is good and noble, exists in every child*, and needs only to be roused and brought forth." [Vol. ii., 76.]

- ✓ Dr. Howe says, in your Journal of October 15, 1846, that "almost all children are as pure as Eve was." I might let this pass, with the rebuke in the Puritan, of October 29, from the pen of a member of the Board of Education, to whose Orthodoxy you refer me in vindication of yourself. But I cannot resist the expression of my grief, that those in the Perkins Institution for the Blind, who are shut out from the light of nature, should also be shut out from the light of grace. The statement of Dr. Howe is made in his report upon the case of Laura Bridgman. The whole report proves that that poor girl is seeking an atoning Savior, burdened with her sins, and asking for the Cross at which she may lay them down. She has, indeed, been told of "a man who lived a great many years ago, who always did right." But she has not, as the report proves, heard of Jesus the Savior, nor listened to that voice which says,

"Daughter, be of good cheer; thy sins are forgiven thee." If the account in your Journal, of October 15, is a specimen of the religious instruction given to the blind, religious parents, who have blind children to place under such tuition, may well weep over their double calamity—"for if the blind lead the blind, shall they not *both* fall into the ditch?"

Again, we read in your Journal, on the subject of school discipline, "That there is a *principle*, thank God! at the *bottom of every heart*, that is a *desire to do right*." "Read the Sermon on the Mount," adds the writer, "every word was addressed to the *natural* conscience." Thus you teach the native purity of the heart. A little scum is on the surface, but it is all right, all sound at the bottom. What to us, then, is the Redemption of Christ, if men are not dead in sin? or the gift of the Holy Ghost, to "shed abroad the love of God in the heart," if it is already there, and was always there? Or what necessity is there for a change of heart, in order to be saved, if the heart is already sound and good? You may say of no necessity—those who are influenced by German Transcendentalism, which begins by denying the Scripture doctrine of human depravity, and ends by asserting the perfectability of man, without God—without grace—may also respond, of no necessity. But there is a religious pulsation in Massachusetts, yet. The people of this State have been content to believe the Bible as the basis of all the good we enjoy—they have been content to take their Republicanism, their system of free schools, and their religion, from that source which has made Massachusetts the glory of New England—and when they see into whose hands this mighty work of training the millions of our youth has fallen, they will be true to themselves. The yoke our fathers would not bear—the yoke of Infidelity, allied to State dogmatic theology, in any form—the children will not wear.

But I have not yet done with the matter of proof. The Rev. E. D. Moore, editor of the Boston Recorder, received a call from you some time since. The object of your visit was, to induce him to correct certain expressions made in the Recorder, which you in-

formed him had done you injustice. Mr. Moore certifies thus: That you assured him that you were willing to go as far as the Statute Book allowed, in teaching religion; but, as that excluded every thing sectarian, you must conform to it. The Editor says: "I asked Mr. Mann what was, in his view, sectarian — whether we might teach the existence of God?" Yes. "May we inculcate the duties we owe to one God?" Yes. "May we enforce those duties by an appeal to a future state of reward and punishment?" No!! "Such, in substance," adds Mr. Moore, "was the conversation. I thus learned that the Secretary of the Board of Education construed the laws as excluding from public schools all but Deism, and that he was unwilling that any thing better should be taught."

The "principles of piety," as you illustrate and enforce them, exclude all that treats of human depravity — salvation by the blood of Jesus Christ — the atonement and the sanctions to a good life, drawn from the world to come. All these common truths, held by nine-tenths of all in this State, who profess any form of Christian faith, are ruled out of schools by the high authority of the Secretary of the Board of Education; they are declared to be sectarian and unconstitutional. You have settled, by the authority of the Board, or without that authority, what PIETY is, according to the Statute. Your influence is derived from the Legislature; through you, the people are told what they must receive, and be satisfied with, as a construction of the Constitution. All towns must hear — all districts obey; else incur the penalty of forfeiture of their portion of the school money.

Some, perhaps, would like to interpret the phrase, "Principles of piety," in the Constitution, for themselves. They have vague notions about "the rights of conscience, established by the laws of God." But you silence these clamors, by calling such persons "a small, but persistent and intolerant party, who are determined to force dogmatic theology into common schools, or scatter those schools to the winds;" and, among other things, they are guilty of "*thrusting forward private opinions.*" [Re-Rejoinder, Boston Masters — 109.]

Is it so, then — that in the old Bay State, where civil freedom was cradled amid the storms of December, and where, after years of suffering, religious freedom was first asserted and understood — that any party, I care not how small it be, may not say, openly and boldly, what it believes the temporal and eternal interest of children demand, without the official rebuke of *thrusting forward* private opinions? Are you so high, so strong in the popular will, that yourself, and those who think with you, alone express public opinion, and all else is the mere echo of a private mind? And are we to be told, that when a gentleman expresses his opinion upon religious instruction in common schools, he is to be rebuked, as *thrusting* those opinions forward? I have not so learned the “rights of conscience,” to which you make such frequent reference. My code of religious freedom is not so dogmatic as this. Does your position, as Secretary of the Board, give you a monopoly in this matter? Suppose this “small, persistent, and intolerant party, are determined to force dogmatic theology into our schools” — comes not that act with as good a grace, as broad a constitutional right, as from yourself? When you assert the native purity of our race, and on that assumption build your theory of no punishments in schools, do you ✓ teach no sectarianism? Do you not, with a dash of your pen, strike out a fundamental truth, received by all Christian sects, save one? If I may not teach native depravity in schools, because the Constitution forbids it, may you teach native holiness? If I may not teach the doctrine of Election, as explained in Rom. ix., may you so pervert and misapply I. John, iv., 18, as you have done, to sustain your view of no corporal punishment? [Reply to Boston Masters, 133.] If I may not teach the strict Divinity of Jesus Christ, from John i., 18, may you so teach his humanity as to contradict the Word of Inspiration that he was “God manifest in the flesh”? If I may not warn children of future punishment, as I read Matt. xxv., may you teach that there is no punishment after death?

It is proper to keep dogmatic theology out of school. Let it be kept out on both sides — the dogmatism of unbelief, as well as the

dogmatism of faith. The law that closes my mouth, closes yours. ✓
The Constitution which forbids me to *thrust forward* my private ✓
opinions, bids you keep yours to yourself.

You have a method of disposing of this religious question, more summary than satisfactory. We ask that the principles of piety be taught in schools, and not the principles of infidelity — we ask that, blended with intellectual culture, our children shall be taught the fear of God, their accountability to him, and the great truth that lies at the base of warning and promise in the Bible, that life is a season of preparation ; that in the next, men will be rewarded according to their works. You respond, that we are “intolerant and persistent ;” that we will have sectarianism, or “scatter our common schools to the winds.” But who originated common schools ? The very class of men whom you, in your official capacity, denounce as intolerant ; those very dogmatists, men of the same principles of those whom you accuse, on account of those principles, of attempting to scatter those schools to the wind. The clergy and religious men, in the hands of God, did this great work. This you allow in your Journal. [Vol. II., 61.] The love they bore the souls of men, the desire they felt that all might read the Word of God, and be made wise unto salvation, led to the determination to give all classes an education, and to the sacrifice then necessary to carry out that purpose. But for the influence of those truths, which you reject as unfit to be taught to our children — truths in which the old Commonwealth of Massachusetts has stood firmly for more than two hundred years — neither you nor I might have been able to read. And yet to keep this system, which our fathers derived from the Bible, and from their love to the souls of men, on the base on which they planted it, and on which, like the State, it has outrode the storms and convulsions of two centuries, is to scatter it to the winds, in the opinion of the Secretary of the Board of Education. I do not think you can produce “any competent authority” to show that any class have urged or desire the introduction of sectarianism into common schools. I would oppose such an effort with all the zeal you could bring to such a task. //B

If you say that teaching future retribution is sectarianism, I answer that you use terms to mislead. A truth common to *all sects*, is not, cannot be, sectarian. It is a truth common to Presbyterians and Baptists — Episcopalians and Methodists — the Orthodox and Unitarians — the Catholics and the more respectable portion of the Universalists. Enlightened Deism does not reject it. The heathen have embraced it, in all ages. I am informed, by Rev. Wm. M. Rogers, of this city, that in his recent visit to Egypt, cut deep in the rock, he found, engraved with a pen of iron, the evidence that the ancient Egyptians believed in future reward and punishment. Your "principles of piety," which you are willing should be taught to the children of Massachusetts, is below them all — Deism, Universalism, Paganism.

If it be true, however, that such a truth is sectarian, then was Abraham a sectarian, for he obeyed God in looking for a city — a heavenly one — in which to find his reward. Then was Moses a sectarian, for he chose affliction with the people of God, "having respect to the recompense of reward." All the ancient martyrs, who suffered for conscience's sake, "that they might obtain a better resurrection," were all sectarians. The apostles, who were upheld in their trials by the promise, "Your reward is in heaven," were sectarians and dogmatists. Even the blessed Redeemer himself was tainted with this dreadful evil, when, "*for the joy that was set before him*, he endured the Cross and despised the shame."

If common, essential, vital truths, may not be taught without violation of the Constitution of the State, and without teaching dogmatic theology, then His Excellency, Gov. Briggs, stands rebuked by his Secretary. In his excellent Proclamation for a day of Thanksgiving, he calls upon all the people in the State to give thanks to God, "for spiritual mercies that will make us wise unto salvation;" to remember our accountability to our Supreme Judge, and to know "our only hope of pardon and acceptance with Him, held out in the volume of Inspiration, is by repentance towards God, and faith in our Lord Jesus Christ." If you are right, the Governor is wrong. Is he to be included in the list of that "small, persistent, intolerant

party," who "thrust forward their private opinions?" In a recent address to the High School of Hopkinton, Gov. Briggs exhorted the pupils to educate "the immortal gem" which God had given them, "*for both worlds.*" Was he "dogmatic" in this? Did he violate the Constitution which he has sworn to defend? And yet this is all we ask — enough of the Bible to make men wise to salvation.

If you are right in your construction of the "principles of piety," then does the Hon. Abbott Lawrence, of this city, make an unreasonable request. In his letter, making a liberal donation to Amherst College, Mr. Lawrence says: "My motto for the country is — *Universal Education, founded upon the morals drawn from the Bible.*" Does Mr. Lawrence rest his hopes upon a construction of the Bible, that runs down its sanctions below Deism and Paganism? Is Mr. Lawrence a sectarian?

The Hon. Daniel Webster stands rebuked by your construction of the Constitution. In his masterly defence of the Bible and religion in schools, in the Girard case, he scattered your theory to the four winds of heaven, as chaff flies before the tempest. Is Mr. Webster a dogmatist or a sectarian? or is he unacquainted with the Constitution?

I must repeat the remark made in my sermon — that an effort has been, and still is made, to get religion out of common schools. And what more effectual way is there, than to show that it is unconstitutional to teach it? I regret to add, that in my opinion, you have not in good faith kept your pledge to keep sectarianism out of your system or out of school. It would not be in good faith, for a neutral paper to exclude articles in favor of a Tariff, on the ground of neutrality, and then admit column after column in favor of Free Trade.

That you may understand that my views are not peculiar, upon the whole subject, I will select a single authority, whose respectability you will not question. I quote from the Princeton Review, July, 1846 — pp. 438, 439 :

"It is already difficult, in many places, to retain even the reading of the Scriptures in the public schools. The whole system is in the

- ♥ hands of men of the world, in many of our States, and is avowedly secular. Now, with regard to this scheme, it may be remarked, that it is a novel and fearful experiment. The idea of giving an education to the children of a country from which religion is to be excluded, we believe to be peculiar to the nineteenth century. Again, it is obvious that education without religion, is irreligious. It cannot be neutral, and in fact is not neutral. The effort to keep out religion from all the books and all the instructions, gives them of necessity an irreligious and infidel character. Again, the common school is the only place of education for a large class of our people. They have neither parental nor pastoral instruction to supply its deficiency or correct its influence. Again, this plan is so repugnant to the convictions of the better part of the community, that its introduction into our colleges has been strenuously resisted. Where is the Christian parent who would send his son to a college from which religion was banished, in which there were no prayers, no preaching of the Gospel, no biblical instruction? But if we shrink from such an ungodly mode of instruction for the few who enjoy the advantages of a classical education, why should we consent to the great mass of the children of the country being subjected to this system in the common schools? Under the plea and guise of liberty and equality, this system is, in fact, in the highest degree tyrannical. What right has the State, a majority of the people, or a mere clique, which in fact commonly control such matters, to say what shall be taught in schools which the people sustain? What more right have they to say that no religion shall be taught, than they have to say that Popery shall be taught? Or what right have the people in one part, to control the wishes and convictions of those of another part of a State, as to the education of their own children? If the people of a particular district choose to have a school in which the Westminster or the Heidelberg catechism is taught, we cannot see on what principle of religious liberty the State has a right to interfere, and say it shall not be done; if you teach your religion, you shall not draw your own money from the public fund! This appears to us a strange doctrine in

a free country ; and yet it is, if we mistake not, the practical working of the popular systems in every part of the Union. We are not disposed to submit to any such dictation. We cannot see, with any patience, the whole school system of a State, with all its mighty influence, wielded by a Secretary of State, or School Commissioner, or by a clique of Unitarian or Infidel statesmen, as the case may be. We regard this whole theory of a mere secular education in the common schools, enforced by the penalty of exclusion from the public funds and State patronage, as unjust and tyrannical, as well as infidel in its whole tendency. The people of each district have the right to make their schools as religious as they please ; and if they cannot agree, they have the right severally of drawing their proper proportion of the public stock.

“ The conviction, we are persuaded, is fast taking possession of the minds of good people, that the common school system is rapidly assuming not a mere negative, but a positively anti-christian character ; and that in self-defence, and in the discharge of their highest duty to God and their country, they must set themselves against it, and adopt the system of parochial schools ; schools in which each church shall teach fully, fairly, and earnestly, what it believes to be the truth of God. This is the only method in which a religious education has hitherto ever been given to the mass of the people of any country, and the novel experiment of this age and country, is really an experiment to see what will be the result of bringing up the body of the people in ignorance of God and his word. For if religion is banished from the common school, it will be excluded from the whole educational training of a large part of the population. It is an attempt to apply to the whole country, what Girard has prescribed for his college. Under these circumstances, the church of every denomination is called upon to do its duty, which is nothing more or less than to teach the people Christianity, and if this cannot otherwise be done thoroughly and effectually, as we are persuaded it cannot, than by having a school in connection with

every congregation, then it is the duty of the church to enter upon that plan, and prosecute it with all her energy."

I feel under obligation to present you with the authority, in part, on which I made my original statement. I do not feel bound to make the case clear to your mind, nor to labor till you profess to be satisfied. When I have given such evidence as I think the case demands, and such as I am willing to present to the public, and on which I am willing to rest my position, my work is done. You admonish me, in your letter, that I shall be tried at the bar of Public Opinion. I have no fear of that tribunal. What I have said, in respect to the Bible, the rod, and religious instruction in schools, I have said from a high sense of duty, from a regard to the welfare of the young, and upon evidence that could not be gainsayed. A review of this subject has only deepened my conviction; it has impressed me with the fact, that the half has not been told.

THE COMMON SCHOOL LIBRARY.

To prove that I must err in what I say of a part of the School Library, you do not appeal to the books, but to the Board of Education. You can say nothing good of many members of that Board, to which I shall not respond. His Excellency, Gov. Briggs, I esteem as a model of a republican magistrate — a patriot and Christian. I can respond to all you say of the Rev. Drs. Humphrey and Sears — Rev. Mr. Hooker and Hon. S. C. Phillips. The Orthodoxy of Drs. Humphrey and Sears is their own defence. How it can be yours, I am not able to perceive, unless their Orthodoxy can be imputed to you by some process with which I am not acquainted. Nor can I conceive how the fact that Gov. Briggs is sound in the faith, alters the character of certain books in the library, which may have been approved before those gentlemen were placed on the Board. If the Board of Education are easy



and satisfied with what you call "reform," it would do little towards changing the character of your system or its results. That all are not so, I know and can affirm.

The system you represent and define, is generally considered to be yours. The Board originated with you, in connection with another gentleman. (Reply, Boston Masters, p. 101.) In framing the laws you now execute, when in the Legislature of Massachusetts, you bore a conspicuous and prominent part. My opportunity to know in this matter, one of your earlier Journals records. (Vol. I., p. 345.) There has been a disposition, from the outset of this experiment, to transcendentalize our schools — to let you have time and room to give your theory a fair trial. The character or silence of the Board, do little towards proving that your theory is sound or safe, or that those who now sustain you are satisfied. As an illustration, I will call your attention to a fact. On the 24th day of September, 1846, the School Committee of the city of Boston adopted, as a reading book in schools, a work styled, "Sequel to Popular Lessons, by Eliza Robbins." On that School Committee, there are several clergymen, of the Baptist, Episcopal, and Congregational denominations. Yet that Sequel contains as much irreligion as one would desire to have taught in a single book.

On page 42, the authoress says that "*the religion of Moses spoke of this life only*" — that Moses who talked with God in the Mount, and received a law written by the finger of the living God — he gave to the people a religion less perfect than the religion he left in Egypt. He fled by the power of the world to come which he saw by faith; yet he spoke not of it to his people. And that people, whose chief advantage was this — that to "THEM WERE COMMITTED THE ORACLES OF GOD," (Rom. iii., 2,) had less light than the Pagans, who were taught by future rewards and punishment. Jesus Christ expressly says: "*Now that the dead are raised even Moses showed at the bush.*" (Luke xx., 36-38.) He also says, that both Moses and the prophets had so plainly taught the state of the dead, the woe of the lost, the way of escape, that should one go from the dead, he could add no persuasion not found in Moses. [Luke xvi.,

27 – 31.] Holy men, who read nothing but Moses and the prophets, saw by faith a city eternal in the heavens, embraced the blessing, and asserted that in this life they were only pilgrims and strangers. [Heb. xi., 13, 14, 39.] Yet our children are to be told that Christ and Paul were both mistaken; and that men instructed by God had less information than Pagans; for Moses taught nothing relating to a future life!!

The authoress proceeds to expound the Decalogue. Take, as an example, her illustration of the fourth commandment. On page 48 we read, that “the Sabbath is the day when men go to the house of God in company, and *meet in pleasant walks.*”

On page 62 it is affirmed that the resurrection of Christ is a “proof, as he rose from the grave, *all men shall never die, but have everlasting life.*” Here is bald, blank, undisguised Universalism, taught by a most palpable perversion and alteration of the words of the Savior. The Divine teacher says “whoso liveth and believeth on me shall never die.” [John xi., 26.] Such is the theology read day by day in the schools of Boston. The Old Testament is disposed of—the purposes of the Sabbath settled—and all **men** introduced into life eternal — by a vote of the School Committee of the city of Boston, on the 24th of September, 1846.

In reference to the Library of the Board, I shall say but little in addition to what I have said in a former letter. The Editor of the “Philosophy of the Seasons,” Vol. I., p. 11, admits that he has “altered” the Sabbath papers, to suit the plan of the Board of Education. Those alterations make all the difference in the world. Much that goes out under your auspices as Sabbath reading, is as well entitled to that distinction as the Farmers’ Almanack, and no more so. Read their Titles — “General Aspect of Winter” — “Discovery of Telescope and Microscope” — “Winter not monotonous” — “Analogy of Nature” — “Domestic Affections of Man” — “Allusions to the Dew.” Such subjects, divested of the religious character given them by their author, altered to suit the irreligious, indicate the character of the Sabbath reading officially recommended.

DO NOT CIRCULATE